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A *N^o 3*

S E R M O N

U P O N T H E

Anniversary Day

O F

Her M A J E S T Y's

Happy Accession

T O T H E

T H R O N E.

Preach'd at *Kensington-Church*,
March 8. 17¹²₁₃.

By N. H O U G H, M. A.

Lecturer of *Kensington*, and late Fellow
of *Jesus College* in *Cambridge*.

L O N D O N: Printed for B. B A R K E R, and
C. K I N G, both in *Westminster-Hall*. 1713

FORMON

UPON THE

Anniversary Day

OF

HET M A T E S T Y S

Happy Accellion

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Proceeded at Kensington-Church

March 8. 1775

W. H. H. M. A.

Printed for H. Barker, and
sold in W. ...

To the Honourable
Sir John Packington, Bar^t.

S I R,



S nothing was nearer to my
Mind, in the Composition
of this Sermon, than a
Sense of Duty to the Q U E E N,
nothing was farther from it than any
Thought of its Publication.

S I R, I give it up in particular to
Your Obliging Request ; not but that I
must beg leave to say, that herein You
were seconded by the general Impor-
tunity of the Gentlemen and Parishio-
ners.

The Dedication.

I humbly hope this Discourse (especially with Your Name prefix'd to it) may pass with the Approbation of every Dutiful Subject, in the strict Communion of the Establish'd Church.
I am,

SIR,

Your very much Obliged,

and Obedient Humble Servant,

N. Houghton

[1]

A

SERMON

ON THE

INAUGURATION

OF

Queen ANNE.

ISAIAH, xlix.†23.

*And Kings shall be thy Nursing Fathers, and
their Queens thy Nursing Mothers.—*



WHEN I consider that this was the
Text of the Coronation Sermon of
Queen ANNE, Preached by an
excellent *Archbishop*, this is Discou-
ragement enough, for any inferiour
Minister to express his Thoughts upon the
Text, after so solemn an Occasion, and so great
Example: But as every Minister of the Church
of England may be Honestly Ambitious to imi-
tate so Good a Copy, and to entertain the very
same Sentiments of Obedience to the *Queen*, and
Submission to the whole *Legislature*, I am the
more encouraged to Treat upon these Words,
wherein if my own Prudence should not, yet so
a Precedent may, preserve me from all
scarriage.

B

'Tis

'Tis hard, I own, upon this present Solemnity to express our proper Duty, without incurring the Suspicion of despicable Flattery: 'Tis harder still to do Justice to her Majesty's Vertue without being thought to aim at some Private Interests, or to enter too much into Politicks which I never took to be the *Province* of the *Pulpit*; But as a *Sunday* happens to be the Day of *Inauguration*, I should be equally wanting to your Expectation, and my own Obligation too, whilst I preached upon the *Lords-Day*, as a Clergy-man, I should not remember the *eighteenth March*, as a hearty Subject to the Queen, and Member of the *Church of England*.

The latter part of the Text, I grant, is chiefly Applicable to the Solemnity of the Day: — *And Queens shall be thy Nursing Mothers.* — But I shall just take so much notice of the Former, as to acknowledge that we have had *Kings* too, who have been the *Fathers* of the Church.

That King *Charles the First*, Her Majesty's Royal Grandfather, was so, is what is Universally owned, and annually remember'd. He nurs'd the Church when 'twas Languishing and Dying, by spilling his Blood in its Defence; and chose to fall a Martyr himself, rather than survive the entire Overthrow of her Rights, and Privileges. Whatever Attempts were made against Her in his Reign, either by *Popery* or *Fanaticism*, He, at his last Minutes, appear'd

clear of *Both*, by neither Consenting to any *Faction's Project* for its Ruine, nor yet by approving any of those *Popish Measures*, which, as his Enemies maliciously gave out even by his Encouragement, had been used for its Destruction.

Having nam'd King *Charles the First*, by way of Eminence; who can help adding what was, *twenty four Years ago*, the Universal Sense both of *Clergy and Laity? viz.* That when *superstition and Slavery* were flowing in with full Torrent, and an Unhappy Misguided Prince was carrying us along with him in the same Fatal Stream, then another Prince was providentially *Raised* to be the *Father and Defender* of the Church, being at that time (I appeal to your selves,) in as Forlorn a Condition, as any *Waked, Exposed Infant*. I am not afraid to say this, when 'tis as evident as the Day, that our gracious Sovereign sits upon the Throne, to *ward and Nurse* the Church, upon the very same Right, which her Pious Sister and Predecessor Queen *Mary* did: In whose Right, and in gratitude for so great a Preservation, if her Consort, (doubly as He was *allied* to the Royal Throne) enjoy'd a share of the Sovereignty, 'twas not seem'd fitting to the *Whole Legislature* then Being; and 'tis too presuming for such *Antagonists* as my *Self* to dispute either its Necessity, or Validity. This is certain, 'twas what all Eminent Prelates now upon the Bench willingly submitted to, what was jointly effected by the Free Concurrence of the Whole Nation in

Parliament, and then by all steady Protestants esteem'd so great a Blessing, as to be look'd upon little less than Miraculous. — Therefore could not do Justice to the Text, if I should part one Branch of it from the other, and not mention a King who died this very day, as *Guardian-Father* of the Church in its Adversity in my way to a QUEEN, who happily succeeded, now in its Prosperity, a *Nursing-mother*.

A QUEEN, we have, who upon Her immediate Accession to the Crown, after having in her first Speech lamented her great Unhappiness in succeeding a KING, who was the Support, not only of this Nation, but of all Europe, has hitherto Reign'd (God be praised) effectually to remove that Unhappiness, and abundantly to repair that Loss. A QUEEN we have, who (according to the Character of the Text) has truly at Heart the Welfare of GOD'S Church amongst us, as much as the Mother or the Nurse can have that of an only endeared Child. Providence, Severe Providence! has deprived her Majesty of her only Natural Offspring in whom, as her Darling, she took delight, in whom too, as *Heir* of her Person, we for many Years might have hoped to rejoice; But God was pleas'd for our Sins, and to our present (I fear I may say our even future) Sorrow to take this Hopeful *Prince* to himself, Her Majesty seem's to have translated that Care and Affliction wholly upon the Church of *England*; of so great

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share of which her only Son before was a Happy Possessor. Not but we should have been amply content to have enjoyed that Degree of Care and Protection which her Majesty's Piety would of course have given Us, if God had been pleased to preserve her only Heir and Descendant, and from *Him* many more, to perpetuate the same Blessing upon us in following Ages: But since 'tis in vain to recal, since 'tis impossible to revive this Light of our Eyes, and of our Hopes, this Spark of growing and succeeding Majesty, which is now Extinct; what can we do less, nay alas! what can we do more, than look up and be thankful to God for the Glorious Sun, the Bright Sovereign that still shines over us?

We are yet warm under her happy Rays: We yet flourish under her Benign Influence: And whilst other Nations are starv'd under Tyranny, and benumb'd with Oppression; whilst they are clouded under Arbitrary Power, and exposed to all the Changes, and Insults of fickle and uncertain Government; We can rejoice under an Authority that is fix'd and regular; neither so weak in its Effects, as not to cherish us, nor yet so strong as to destroy us. We live in a truly Temperate Clime; being equally distant from the Chilness, and Feebleness of a *Common-Wealth*, and from the Heat and Fury of *Absolute Despotick Rage*. Our Constitution is admired, and envied by all the World, being a *Monarchy*, as full as the best Prince can wish, and yet as easy as the

the freest Subject can desire. 'Tis still so much the Better, when we are sure of such a Personal *Monarch*, the Height of whose Prerogative lies, as she is perswaded, in a Capacity of preserving the Laws and Liberties of her People; and the top of her Ambition, in gaining and keeping their Affections.

More especially as to the Subject of my Text, *i. e.* the *Christian Church* established amongst us, Her Regard is more sensible and tender here, than as to our Civil Privileges, by how much the Concern is the greater: For here too (according to the same just Model) she keeps at a due distance from the Violence and Bigotry of the *Romish Faction* on the one Hand, and from that Negligence, and want of Discipline which is in those of the *Separation* on the other. Well then may she be esteem'd to do the Office of a Nursing-Mother! when neither too much Rigour and Severity is employ'd in Matters of Religion, nor yet too much Indifference and Remissness. We may depend that her Majesty would neither have the *Marian* Persecution reviv'd, and Flames, and Faggots come in again amongst us; nor yet can she, or any of her true Subjects, bear the Thought that our Civil Confusion and Distraction should be renew'd, and that *Licence* should be given to all *Blasphemies* and *Heresies*, all *Sects* and *Schisms*, under the pretence of a Tender and Scrupulous Conscience.

O! that all the Inhabitants of *Great Britain* would herein conform to the *QUEEN's* Judgment,

ment, as well as obey her Power. That they would avoid that Spirit of Fire and Cruelty, of Malice and Persecution, which so properly belongs to (and may it always belong to them only) our *Popish* Adversaries; and that they would also guard against that wretched Looseness of Principles and *Free-Thinking*, against that Latitude and Unconcernedness, as to the Foundations, and Essentials of Christianity, which is too Visible amongst many of our *Separatists*.

Would we herein follow the Advice, and Example of the Throne, how much more easy and agreeable should we make her Majesties Government, and how much more quiet, and happy should we live our selves; we should thus, by a steady Adherence to the Principles of our own Communion, escape all those Tricks and Snares, which we have *Romish* *Emissaries* enough to throw and spread amongst us; and we should likewise be free from all those terrible Apprehensions which your *Deists* and *Scepticks*, your *Arrians* and *Socinians* raise in the Minds of all honest Churchmen, and by this means give them Cause to think worse of a *Toleration*, under the Disguise of which this *Sect* of Infidels skreen themselves. Now what can such Horrid *Sectaries*, who pretended Haters of *Popery*, do more for its service, than by thus Opening the Passage of *Atheism* and *Infidelity*, to let in Idolatry and all the intrigues of the Church of *Rome* the very same way?

Give

Britain
s Judg-
ment,

Give me leave to say, 'tis fit for all the Stanch Members of the Established Church to have their Eyes open at the present Juncture ! Is it not generally agreed that we have a sufficient Number of *Missionaries* from abroad, who come over with the Certainty of being Canoniz'd, if they can but reconcile us to, what they call, the Right *Mother Church*, and does not our private Knowledge tell us of such late Reconciliations ? Is it not evidently seen that we have several abominable Authors at home, who have just now Published very scandalous and detestable Books, to the direct Contempt and downright Affront of the whole Christian Religion ? That her Majesty abhors the Practices of both these Parties, we are as sure as that she Reigns. Not that any *Administration* can wholly, and perfectly prevent them ; but however we may be assistant to it herein, if we give no Ear, no Encouragement to these Dangerous Persons, to their Publick Writings, or to their private Whispers and Suggestions ; but keep close to our own Faith, and to our own Communion without suffering one Page of a *Free-Thinker* wantonly to be read in our Closets, or the Face of one *Jesuit* to be suspiciously seen in our Houses,

But whither has my Concern carried me ? Too far, I fear, from the Honour of the Day ; whilst I am thus reflecting upon the double Danger of the Church. Not but her Majesty's Trouble at this is certainly sincere, and her Displeasure real, and so, in this respect, she is its real *Mother*, since

the Repulse of Danger from their Offspring, is equally the Parents Care, as well as Nurture and Provision.

Therefore, to quit this ungrateful Scene, I shall now briefly give you some agreeable Instances, wherein Her *Majesties* Motherly Care appears, beyond our Imitation, tho' to our great Thankfulness and Satisfaction.

The *First* is, *In the Exercise of her Authority and in the Enacting of publick Laws for the Church's Security.*

The *Second* is, *In the great Bounty of the First-Fruits settled and bestowed upon the Indigent Clergy.*

The *Third* is, *In the Appointment of such a Learned and excellent Order of Bishops, by her own Personal Choice and Knowledge.*

The *Fourth* and last is, *In her own Constant and pious Attendance upon the Prayers and Sacraments, and all other Holy Offices.*

The *first* Instance is, *The Exercise of her Authority.* I need but here refer you to the *Acts and Proclamations*; the one passed, the other published indeed under the Preceding Reign; but Both renewed by her Majesty, against Immorality and all Prophaneness. Of these, every quarterly Season reminds us, and at the same time, of her Majesty's declared Resolution to
C
countenance

countenance only the *Good* and the *Virtue* with her special Favour. If this Resolution does not effectually take place, it must be ascribed to the Iniquity of the Age, and not to any Want of Sincerity in the Purpose. Doubtless would all the Attendants about the Throne endeavour to resemble its Virtuous Lustre, this would be the best Expedient to reform the Age and to raise the true Reputation of the Church.

But, amidst many other *Laws* made for the Church's Good, I must not omit one, enacted the last Session; which, those who are the best Judges of the Church's Interest, think happily attained and highly serviceable: I mean the Act *against Occasional Conformity*; by virtue of which no person is capable of any Place of Profit or Post of Trust, who is not a constant Communicant with us, according to our Liturgy and Constitution. Scandalous indeed is the Profanation of the Sacrament to Worldly Ends and Motives! Scandalous is the Practice of such who can Conform for one year, as if it was Lawful and yet not for every one, as if *Causeless Schism* was no Sin! Sacred Communion is a thing not to be play'd so fast and loose with; and we then can be sorry for the Removal of the Occasion? Not but I must here give this Caution to those who are professedly of our own Communion, That if they too *Receive* only by way of *Civil Qualification*, tho' they may not be guilty of Hypocrisie, yet they are of Profaneness; and do it plainly, not to serve God, or to honour

their Saviour, but only to get Honour for, and to serve themselves. — However, since Those only can bear Rule in the State, who are Members of the National Communion, this is the utmost Care that can be taken for the Church's Security from *Within*; and from *Without* God preserve her.

I shall name but another Act of the last Year, which is a Proof of Royal Readiness for the Church's Welfare, and 'tis *That* of the Building so many new Churches in and about our Large and Populous City. That the Parts of *David* and *Solomon* should both center in one Reign, and the Foundation of so many Temples be so soon completed after the Finishing of so great a War, is of which more to be wish'd than expected: But since the Profit Scheme is laid, and the Revenue assigned, so many, we may hope, will be erected, either in the City, Town, or Suburbs, as to give due Room for Divine Worship to the Numerous Inhabitants, and thereby to prevent the Necessity of *Dissenting*, to those who are Religiously disposed, and the Cause of *Absenting*, to all those who are otherwise.

My Second Instance was, *The great Bounty of the First-Fruits*.---Upon this Occasion I shall only remind you of that common Observation, *viz.* that of *Nine thousand* Parishes, computed within this Kingdom, *Eight thousand* of these are under the Yearly value of a *hundred Pounds*; of these *eight thousand* under a *Hundred*, many rise

not to above half the Sum, and the most not much above one Third.

Considering then the Scanty Provision for the Ministers of God and of his Gospel amongst us 'tis a wonder that the Clergy are not as Ignorant and Illiterate, as Vile and Contemptible as even their worst Enemies would represent Them. For how can any great Application or considerable Improvement in, the Studies and Duties of their Function be justly look'd for when Necessity may rather urge to do little and fordid Things for Bread?

The Queen, to remove, as far as in Her lay, the main Blot of the *Reformation*, has done what is unexampled, by all Her Protestant Predecessors: I mean, by quitting Her own Claim to the First Fruits of all Benefices, and by applying the Profits, which thus accrue from the *Reformation* largest and best, as an Addition and Enlargement to those which are Meanest: So that as they who are in the highest Dignities and Stations, are hereby obliged to be more Eminent in all the Endowments of Piety and Learning; so they likewise, who are the lowest Attendants at the Altar, may be inexcusable, if they do anything wilfully to disparage their Holy Order and to render themselves despicable in the Eyes of the Congregation.

To this Universal Royal Bounty, another Instance of her Majesty's particular Charity might

be added, *viz. The Education of Poor Children.* Here this Parish can and does come in with a Grateful and an Humble Testimony. The Orphans of this Place have Yearly Cause to acknowledge the Nursing Care of the Neighbouring Court. Nay, there is no Question, but all Schools of this kind thro' the Kingdom flourish the more, 'thro' Her Majesties well-known Approbation of so Pious and Charitable a Design.

My *third* Instance was, *The Appointment of such a bright Order of excellent and Pious Prelates.*—And because these *Bishops* are now Living, I shall spare their Worth, and my own Modesty, in saying little. Only thus much should be said, That such a Number of able and excellent Divines never appeared together since the *Reformation*, as stood in the Gap of *Poper*y just before the *Revolution*: Heaven had then provided such a Sett of Clergy-men, that as Foggs fly before the Sun, so did *Romish* Superstitions before their Preaching, and their Writings. When *Rome* fear'd, and all *Europe* was full of the Characters of these Men, 'twas pleasing to the Two Royal Sisters, Her late Majesty and the Present, to adorn those with the Mitre, who had so bravely defended the Doctrine of the Cross: And next to Her Majesty, under God, our Hope is in our present Venerable Governours, so worthily advanced; that they will Guard against all the Approaches of the *Roman See*, to which both their Persons and their Dioceses would be a welcome Sacrifice.

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My *Fourth* and last Instance was, *Her Majesty's Personal Attendance upon the Publick, Divine Offices*. Her Example in this respect (as far as Indisposition will allow) is what all her Ministers and Court, her Chaplains, her Domesticks are daily Witnesses of; and they are Witnesses too, that 'tis not the meer Observance of Form and Order, but 'tis the Sense of Religion, and the Spirit of Devotion and Dependance upon God, which twice a Day is here regarded.

We cannot doubt but the *Queen's* Sufferings have made her sensible of her Duty unto Heaven, as well as her Successes: I mean the double Loss of two such Dear Princes, (the one the Prince her Son, the other the Prince her Consort,) have taught her to approach the Throne of Grace with Humiliation, as well as with Gratitude. God has shown her both the Dark and Bright side of the Pillar, to conduct her to himself. Mercy and Affliction have conspired, that in no Part of Devotion she should be deficient. Possibly 'twas expedient that the Prosperity of her Arms, and the Pleasure of Reigning over so affectionate a People should be chequer'd with these severe Incidents, that she might learn to Reverence a Chastizing as well as to Adore a Blessing Providence. And thus she still becomes more fit to be the *Real Mother* of the Church, which partly thro' Sorrow and Joy, thro' Hope and Fear, thro' Pleasure and Trouble, passes at last (as we fully trust her Majesty will do) into the everlasting Kingdom of GOD.

But O! May she not pass thither, till she sees
 all the unavoidable ill Consequences of a long
 War removed from, and all the unhappy
 Causes of Division and Apprehension compos'd
 amongst, her *Subjects*. May Heaven spare us, in
 sparing her to us, till her Olives have flourish'd
 answerable to her Lawrels, till the Quiet of her
 future Reign equal the Glory of her former, and
 the Blessings of Peace bear Proportion to the Ex-
 pences, and Applauses of Victory. May she
 Live, till (humanly speaking) we can see that
 we are not lost without her; May she live till our
 Childrens Children may call her with the same
 Reason and Experience, with the same Duty and
 Loyalty, with the same Gratitude and great
 Affection that we do, *The Nursing Mother of the
 Church*.



F I N I S.

A circular postmark from London, England, dated 1891. The text "LONDON" is at the top, "ENGLAND" is at the bottom, and "1891" is in the center. The design features a central emblem, possibly a coat of arms or a royal crest, surrounded by decorative flourishes.



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